The Unitarian Christian

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Announcement

AN EDITORIAL ADVISORY BOARD IS IN THE MAKING.

WE WELCOME SUGGESTIONS FOR THE MEMBERSHIP OF THIS BOARD OF FIVE "READERS".

THIS BOARD WILL FEEL FREE TO MAKE CRITICISMS, COMMENTS OR SUGGESTIONS TO THE ACTUAL EDITORIAL BOARD AND THE EDITORS.

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The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
Onward and Upward Forever

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EDITORIAL

THE MANAGING EDITOR'S COMMENT ON "UNI-UNI" FEDERAL UNION

"And they were wed to live happily ever after." The union of the departments of Publication, Education and Public Relations of the Unitarians and Universalists respectively was solemnized at this summer's Andover Conference.

And all union minded liberals smiled with a joy well known to mothers and fathers of wedded offspring.

We wish the bride and groom the best of happiness and trust that their bond of union will be blessed with mutual understanding if not that of perennial romance. The divorce records of America today are too impressive. When analyzed the marriage failures can be reduced to three basic factors, one, "a rushed marriage", two, "a union between incompatibles" and three, " a union empty of spiritual quality."

Of the first we can safely say that this marriage was discussed for a period of time, which in our machine age, may well be called adequate. Of the second reason for marital failure we can truly say that "there being no widely known reason why these two should not be wed" there undoubtedly remains no such objection. Finally we ask ourselves as the loving parents of the parties thus wed, "is it a union of spirtiual quality."

"One never knows," commented one wary husband of 25 years of wedded life, "marriage is a gamble . . one never knows." But like all well wishers we sincerely hope and pray for a qualitative marriage. In doing so we would offer a word of caution, if not advice, to the newlyweds.

"Save your words. The youth are hardly in a mood for wisdom," says the weathered uncle who had sailed the seven seas of experience. "But!" reply the parents, "We love them and want no harm to come . . . "

The union is a desirable indication of a trend toward the ultimate unification of the Protestant world but we want no harm to come to either parties. We would that they might be blessed with this word of wisdom, that the peculiar organizational details and dowery considerations are as a cork bobbing in a pail of water. Important though they are their importance is not as great as that other essential condition which all lasting marriages must meet, namely "content and quality."

What offspring shall this union bring forth. Wedded for the purpose of "educating" liberals and neophytes, of what shall this education consist? Course materials, newspaper releases, pamphlets, a magazine and all are media, like the symbol of the ring. What will be the significance of the ring? "With this ring I thee wed and pledge my faithful love."

What is this faithful love? What will be the content of the media used by the departments of Education, Public Relations and Publication? The modern service left out the word "obey" and it is probably just as well. Who shall obey whom? This is a modern union, a "fifty-fifty proposition."

We hope the lover's quarrels will not become an Hegelian dilemna. We hope the party of the first part and the party of the second part will review the meaning of their marriage when questions arise of importance. We hope they will remain true to the traditions behind their wedding, recall their vows, remember the name of Him who ordained their union, and testify to their love as years go by in echoing not the fads of this world in their publications but the more solid and time honored conditions which must be met if religious journalism is to remain religious in content.

By

REV. HEINZ RETTIG, *Minister*

FIRST RELIGIOUS SOCIETY

IN NEWBURYPORT

WHAT UNITARIAN CHRISTIANITY MEANS TO ME

By Rev. Alexander Szent-Ivanyi, D. D., *Minister*
Unitarian Church, Lancaster, Mass.

First of all, it means a universally accepted, historically demonstrated "term". It was worn by religious organizations for almost four hundred years during the greater part of which it meant social ostracism, legal disadvantage, political persecution, even matyrdom in prison or by capital punishment to declare onesself a Unitarian. It was used for about the same length of time by historians, lexicographers, parliaments, codifiers of law, kings and popes without the least doubt as to the meaning of the word.

The whole world agrees on what the term "Unitarian" means — except the Unitarians of this generation. Today we hear a veritably bewildering cacophony of definitions from Unitarians, ranging from a merely political ideology to Depth Psychology, from various social techniques to naturalistic philosophy, from dogmatic agnosticism to sheer headline hunting contrariness.

This conflict between the deluge of present day definitions of Unitarianism is truly bewildering. The surest symptom of a decaying culture and a moribund society is the "confusion of tongues" as the Bible puts it, the "break-down in communications" as modern Social Science describes it. When century old words, terms or ideas lose their accepted meanings and are exploited for their own contradiction, the death sentence for that culture or society becomes visible on the wall of history. Often, naturally, this death sentence applies not to an entire culture or society but only to a segment, an institution or organization in it, which of course would mean us, Unitarians, in the present case.

Secondly, I do not see any reason for the present "chaos in definitions". If a Unitarian is such violently enamored of any of these above described "isms" and causes, there is nothing in the world to keep him from becoming partisan to it. But why identify Unitarianism with it! None of these isms and causes are supported solely by Unitarians. Baptists, Methodists, Buddhists, Jainists, Jews, Germans and Hottentots also support one or the other ism or cause with which Unitarians of this generation try to identify Unitarianism, but they know better than to forfeit the "inheritance o their fathers".

Rev. Alexander Szent-Ivanyi, D. D.

Thirdly there can be no doubt as to what Unitar anism meant for friend or foe during these fou hundred years. R. W. Emerson put it probably i the simplest and yet most emphatic sentence: "Ca conformity behind you and acquaint man at fir hand with Deity". The first part of the senten spells out the revolutionary character of Unita anism: "cast conformity behind you". The seco part, however, christianizes the revolutionary, nam ly to "acquaint man at first hand with Deity".

In 1605, the Racowian Catechism finds th meaning of Unitarianism in John 17:3 "This is ete nal life, that they know thee the only true God, an Jesus Christ whom thou hast sent". Francis David argument for Unitarianism in the XVI century wa that the true knowledge of God had been becloude by the Trinitarian Creeds. Martineau emphasize that the "real object of every man's worship the conception of Deity in his own mind". Follo it through Parker and up to Francis G. Peabod and we find the most outstanding representativ of four hundred years agreeing on the meani

and goal of Unitarianism with Emerson. It means no negation, destruction and endless controversy, no vague "search for truth" everywhere but in the reality nowhere. It does represent the abolition of every antiquated, artificial and false doctrine, in order that men can get acquainted at first hand with Deity. The goal, not the means, is the essence of religion for Unitarians, an emphasis often reversed by letter worshippers, dogmatists, and secularists among present-day Unitarians themselves.

Fourthly, this interpretation of Unitarianism unavoidably makes us ecumenical, catholic, and universal in outlook. Unitarianism is not a denomination, it is a movement. All great Unitarians agree on this point, and most of them were reluctant to promote any such centralization which narrowed down the movement to just one denomination. While wanting to exert an influence upon Christians of all churches, the immediacy of the God-experience in Unitarianism especially draws us near to the mystics in general and to Judaism and Mohammedanism in particular. Said Leo Tolstoy in the name of all mystics: "To know God and to live are one and the same thing". Said Harnack when asked if he knew of the Unitarians: "Ah, the Unitarians! The Unitarians are mystics".

As to Judaism, I believe only Unitarians have the right to claim a "Judeo-Christian" heritage. Certainly, no Trinity or the other results of Neo-Platonism were ever taught by Judaism.

And as to Mohammedanism, a most revealing story could be and should be written how Mohammedanism influenced the birth and development of Hungarian and Polish Unitarianism, and through them Unitarianism in general, especially in the emphasis on the unity of God and the necessity of tolerance.

Khalifa Abdul Hakim said in 1952 "One God, one world, one humanity and the fundamental belief, which according to Islam is the basis of all true religion, is the Unity of Ultimate Reality. The pre-Islamic world had sundered what God had joined. The chief service of Islam was a re-integration of life in all its aspects". The Unitarian approach to this thought can do the same for the world today, which has sundered what God had joined the same way as did the pre-Islamic world. More so in that we have a far superior leader to follow, that Man of Nazareth.

NEWS

The subject of Unitarian Christianity and Humanism featured in the panel discussion held at the annual May Meeting of the Unitarian Christian Fellowship at Old South Church, Boston, proved most successful according to all who attended.

The Unitarian Christian point of view, as the speakers interpreted it was upheld by the Rev. Heinz Rettig, minister of the First Religious Society (Unitarian) Newburyport, Mass. and managing editor of the Unitarian Christian, and the Rev. Alexander Szent-Ivanyi, D. D., minister of the Unitarian church, Lancaster, Mass.

Their comments are featured in two articles contained within this issue.

The Humanistic point of view was discussed by the Rev. Randall S. Hilton, regional director and secretary, Western Unitarian Conference and the Rev. Tracy M. Pullman, D. D., minister of the Unitarian church, Detroit, Michigan.

A packed dining hall at the Old South Church greeted the program of the Unitarian Christian Fellowship. In the audience were representative laymen and ministers from various parts of the United States.

All agreed that this meeting initiated a better understanding between two divergent philosophies within the Unitarian denomination. It was felt by observers that programs of this nature are essential in creating a true Christian spirit of mutual friendliness and cooperation.

"We may not agree but we will defend to the death our democratic privilege of disagreeing."

This was the basis upon which the panel discussion was conducted.

SPIRITUAL FRONTIERS

By THE REV. HEINZ RETTIG, *Minister*, FIRST RELIGIOUS SOCIETY IN NEWBURYPORT, MASS.

Unitarian Christianity is a movement still in motion, an attitude still not crystallized, a cause yet unrealized. Definitely it is "Unitarianism within the Christian culture" but dynamically it is the mysticism of a spiritual venturesomeness against which no walls of matter can long stand, much less endure.

What is spiritual venturesomeness? Upon what does this "spirit" alight, where and why? Must the spiritual resolve toward high adventure embody itself in the form of a ravishing tiger snarling against a foe unlike himself? Or is it possible that the spirit of adventure can adorn its boldness with chivalry, characteristic more of men than of beasts?

In essence spiritual venturesomeness is not a brute soldier waging a war against beliefs with which it is not sympathetic. To say it is at least tolerance is an understatement; it attacks that which is the common enemy of all mankind and it probes that which must be illumined for the common good.

What is deserving of such an attack or illumination? In order to answer this one need only ask, "what is the barrier to faith?" Why are so many human beings unable to believe in the potential of their spiritual resources and why is this potential not as deadly a weapon against Evil as is the Atomic bomb?

Is it because, as some slyly charge, "no one can prove the validity of a God or the power of that which is called 'faith'?" Has the fountain of scientific knowledge drained the well of spiritual truth?

The argument is advanced, in keeping with an agnostic tradition of long standing, "I don't know that such and such is true. I am neutral. I neither believe nor disbelieve." The cutting sword of atheism too may sever the arguments of all to whom belief is mere tradition but is it of any effect against spiritual Truth manifested in the life of a believer?

Let us see. "There is no God according to the observations of our Mind. That which our Mind recognizes is the impersonal laws of Nature. There being no God there is no need of faith, only a need for affirming and accepting Nature's assignments."

REV. HEINZ RETTIG

But from whence comes this so-called nonentity faith? What is its creative organ? Where is it located within man according to an anatomical chart?

No anatomical chart designates a Soul but neither does it designate a Mind. Soul is, to be sure, a term designating the source of faith. Mind likewise is a term associated with thought. But neither Soul nor Mind are organs in physical reality.

The Mind is that whatever-it-is which enables man to reason. Likewise the Soul is that what-ever-it-is which enables man to communicate with the spiritual essence of the universe. "The spiritual essence!" exclaims the skeptic, "what is it?" "Thought!" counters the man of faith, "what is that?"

The stalemate is reached. The debate between matter and spirit arrives at nothing but a conclusion of difference, variance in opinion, difference in belief.

Spiritual venturesomeness lives not within the ampitheater of combat, actual or verbal; it is unsympathetic toward wasted hours spent in the

retical debate. The mystic states his case but not in words. He simply has no traffic with the purveyors of fads and never stoops to force his will upon those who do not yet smoke Camels or buy Amident toothpaste.. Though lovingly hopeful that others too might share in his blessed gift the mystic would not transpose this blessing into the media of a pressure sales technique.

"If there's not a cough in a carload of one brand of cigarettes" the test is simple. Let the skeptic smoke a carload and see for himself. In the words of Joshua, "Choose you this day whom you will serve but as for me and my house we will serve the Lord." It mattered much to Joshua that his people choose the most rewarding faith but in the final analysis he left the decision in the hands of those whom that decision mostly concerned. In the meantime he knew where he and his people stood.

Witness is still a decisive factor in our courtrooms. The testimony of those who are asked to describe what they felt or saw still holds in matters of legal jurisprudence. Likewise in the court of life the witness of those who have found a key to personal salvation, defined as "wholeness or health, physically and mentally" is still decisive. Every day the faithless turn to those who have found that which they still seek. Every day the hopeless seek out a confident friend. Every day the sick turn to the healthy for help.

Only those who have truly discovered something of value in their own lives, are witnessing to the hungry seekers that their quest is not futile. The Holy Grail may indeed be found; it awaits the seekers. It lives for them that believe and is lost to them who disbelieve.

Unitarian Christians, the spiritual venturers within the Christian tradition, are sensitive to the passing of Time. There is so little time on earth for sowing, not enough time to whittle away the hours to speak of that which words alone can not describe, namely faith.

One either has such faith in the possibility of deriving spiritual power from a spiritual source or he hasn't. He who possesses is like a light radiating from a hill top; he who has not lives in a darkness of his own. He who has would light a candle in the cursed darkness but he who has not must desire light before he can stand with body erect toward its source.

The Mind too is a source of creative achievement. It can create and destroy particles of matter, set into motion chain reactions capable of wiping a mountain from the face of the earth. But the Mind, with Reason as its geni, can solve only problems within its sphere of influence. The awful mystery of Death defies the Reason today as it did at the dawn of the human speci. The paradox of the Good suffering ignoble fortune or the red blood of a Saint pouring from a spiked cross offers a perennial challenge to Reason. The Mind alone has saved no addicts in the opiate of despair. Minds are both conditioned and deconditioned by the clay of propaganda. American soldiers have been deconditioned from American ways by Russian methods but the irresistible force of a spiritual passive disobedience has confounded battalions in the annals of human history.

What shall the Mind say for the comfort of those caught in a web of irrational forces beyond the scope of man's present knowledge or abilities? It can only counsel us to be "good sports" about our lot on earth. Dare this Mind of Reason venture into the hope of a Beyond! Dare it speak of the "miracles" of spiritual victory over pain!

Yet the testimony of witnesses are many but unadvertised, there being no profit therein to lure the vast publication business in America. Yes, the Mind alone confronts the Den of Thieves without as much as a password to unlock the gates of spiritual wealth. Is not this Treasure beyond human Reason and earthly matter?

If this is so the Unitarian Christian spiritual venture is a contemporary one; it is in the offering now. Without adornments of either creed or ritual it presents no bugle threat to those who travel alternate routes even in our own denomination. But it is a challenge to them that look no higher than the earth and are imprisoned in the bonds of matter. It offers a prophecy too with which the physicists are in accord, namely that the future will unveil what our eyes thus far have little dared to see.

Have you seen an atom? Have your eyes caught the flight of an electron or your ears discerned the sound of music on wings of space? This and much more we shall know when we have dared to venture into the science of God.

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UNITARIAN CHRISTIAN

THE PROBLEM BEFORE US

By Dr. S. Justus McKinley, *President*
Emerson College, Boston, Mass.

How does our American civilization work? What are the general trends? What kind of opportunities does it offer? What are its problems? Where do we fit in? What responsibilities must we accept?

A first generalization will be that no human society has ever offered at once so many opportunities for individual development and achievement, and, at the same time, so many chances of failure and disaster.

The higher we climb, the farther and more disastrous the possible fall. Our long life-span, and the freedom from pain given by modern medicine, the high rate of production and consumption in economic goods, the opportunity to specialize in doing those things for which we have the greatest aptitude, the leisure for education and for the pursuit of intellectual and artistic interests, — all these are balanced by the danger of broken marriages, the tendency of individuals to be separated from meaningful group-life, the distortion of personality arising from over-specialization, the distortion of values accompanying rapid change and the danger of mass-unemployment, and total atomic war.

A second general characteristic of the world in which you live is change; incessant and accelerating change. This means, not only presenting the individual with ever new opportunities, but also a constant problem of adjustment to change. An interesting corollary of a society in flux is the advantage for effective living which goes to those who have developed the capacity to learn from books. Our days of study are not over. The effective individual today must be in some sense a student all his life long.

The rapid development of new techniques in transportation and communication, the improved means of exchanging goods and information has been the primary dynamic factor in this changing society.

The increasing capacity for specialization and exchange in goods and ideas has led on the one hand to a tremendous increase of production per worker, and on the other hand to that ever-increasing interdependence of specialized individuals and areas which brings ever greater problems of organization and co-ordination. Increasingly, the most respected and highly rewarded people are those with the capacity to co-ordinate the efforts of large groups of highly specialized workers in different fields.

We must remember that periods of rapid progress are never periods of peace. Every change in one part of our culture must be met by complementary changes in other parts of our culture. The present changes in scientific knowledge, technology and productivity necessitate changes in individual and group attitudes and behavior patterns. And we have a great reluctance to change patterns once established. They particularly involve changes in economic, social and political organization, and in the distribution of the control of government among groups, both in our own country, and on a world scale.

Such changes as these can seldom be made peaceably. Periods of rapid progress are usually periods of social unrest, bitter political antagonisms, violent revolutions and wars. And this is the general setting that you can expect for your lifetime.

This means that throughout life we will be facing the great question of whether our system of self-government can survive this period of change.

We Americans tend to assume that political democracy is bound to survive because it is morally desirable. We believe that it is enough to maintain and spread political democracy if we merely persuade people to want it.

But if we have ever looked at the historical record, we cannot avoid noting that political democracy has been the least used system of government, and that whenever it has appeared, it has relatively soon disappeared.

When looking at the historical record we should also have noted that independent nations are far from the normal pattern. We should have considered the evidence that there is a normal trend for areas with as good a system of transportation

and communication as the entire world of the jet plane and radio to be united under one government by one state conquering all the rest one by one.

We should remember that governments exist because they perform necessary functions, and that governments which can not do the work of government at any particular time have always disappeared through revolution or conquest.

We must never forget that the survival of self-government depends upon the ability of the electorate, which means you and I, the individuals with the vote, to deal with the problems of government that exist at any given time.

We need to consider the implications for us in the fact that the trend toward more and more democratic governments that was so strong between the American Revolution and World War I, has been sharply reversed since 1919, so that it is only in the English-speaking countries that political democracy has any real stability.

The job of being an American citizen, of being an effective member of our governing class has been sharply increased by new problems of government. Now that we have to plan to maintain the independence of the United States; now that the avoidance of depressions, mass unemployment and runaway inflations depends upon political decisions approved by the electorate, the average citizen finds he does not know enough about how things work to do his job.

Let me urge the generalization that no success in our individual aspirations or professions can be certain or secure unless we succeed in our job as citizens.

The building up of a political majority depends upon the decisions of individuals. If we are to succeed, the individual citizen must be able to say: "I believe this is the best policy for the United States on this particular domestic or international issue, and these are the reasons I think so."

This means a terrific problem of the co-ordination of highly specialized people. It means that our greatest difficulty lies in the field of communication.

We are all in some way specialists in communication; never was the ability to communicate more important; and, herein, lies the great opportunity and challenge.

But you may say that all our technology makes communication simple. Certainly our newspapers, periodicals, radio, and television make more information available than any people ever had before.

The trouble is that all these distribute information; and there is a wide difference between information and communication. It is the same difference as between knowledge and realization, or understanding. We actually have much more information than we know what to do with. So we tend to ignore it, while the failures of communication become greater and greater.

Communication is a two-way street. On the one hand our educational system must undertake a new goal of making the citizen socially literate. It must undertake to give him the knowledge of the social process, of how things work, available in the historical record and the social sciences.

On the other hand, our media of communication must be in the hands of men with the ability to grasp the meaning of a mass of information, to present it effectively to an individual who is a specialist in some other field.

It is interesting to note the growing tendency to use the drama form as a means of bridging the gap between information, and meaning or understanding. It has always been used to convey the artist's appreciation of values, but it is increasingly used without a primary artistic intent.

As the problem of translating information into communication becomes more and more apparent men will turn increasingly for help to those who have developed both their capacity for understanding, and the power of expression.

Officers of the Unitarian Christian Fellowship for the fiscal year beginning May 1st, 1953:

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A LETTER FROM A READER

Written by THE REV. RAYMOND SABIN, *Former Minister of* UNITARIAN CHURCH, PEABODY, MASS.

Primavera is an Estancia or ranch, bought in 1940 by the Society of Brothers, who first settled the village called Isla Margarita. There they lived for some time in shelters of boxes, crates, and canvas while they cleared land and put up houses. It is now the "Work-shop" with a saw mill, turnery, kiln, and machine-shop. A couple of miles to the West is another village, Loma Hoby, center of the cattle work and location of the hospital. A couple of miles South is Ibate, built most recently, to be a place for refugee children. It is now the principal farming village. Each village is a complete "Hof", and yet each also produces special things for the rest.

The building work is quite interesting. Most dwellings have clay floors and thatched roofs. Walls are of split palm trunks plastered with clay and whitewashed. We are just finishing a two-family house, and need yet more houses. Soon we are to start new projects: an extension to the dining room, a new kitchen, a new school. More remote plans are for a new power plant due from England, to run on wood gas and to provide light and power for the three villages at 3,000 volts over number 9 fence wire. At present each village has its own power. Ours is provided by a '32 Chevvie engine which starts on "petrol", then runs on wood gas from burning charcoal, driving a 25 HP D. C. generator.

Two feet from the front of our cottage is the main road leading out of the village, and at times there is the pounding of galloping horses, the rattle of farm wagons, or the shuffle of a team of oxen. Boys of 8 and 10 ride bare-back with ease; girls of the same age drive teams; and both jog around on little grey burros. The roads, of course, wind through the woods and across the plains.

Some roads are lined with orange and grapefruit trees. During school vacations, the children have an all day excursion and gather wild oranges. At Isla the juice is bottled. Hanging from our rafter is a bunch of ripening bananas.

We are quickly becoming acquainted with the people here, through two customs: Visitors are asked to tell their life-stories at meal times. It is easy, thereafter, at odd times, to learn the life stories of others. And secondly, through the custom of having tea with others, one has many conversations.

During the common meals there is the reading of letters, the reports from different departments, or a report on the political news of the world. All important news is given in both German and English, often also in Spanish.

It is a pioneer life, with few of the "modern conveniences," and with a diet that is ample but plain.

There are many, many other things to describe; but I'd like to say something about the more basic thing: why there is a Bruderhof at all.

The Society of Brothers, now numbering some 850, with communities in England, Uruguay, and Paraguay, was started in 1920 by Eberhard Arnold in Germany. It is their belief that in accordance with the New Testament there is a demand upon them to live as brothers — *now, in this world.*

From this conviction flows a way of life that is quite different from that to which we are accustomed. The brotherly way of life means in practice: the common ownership of property; the rule "from each according to his ability, to each according to his need;" refusal to take part in war, or to use violence in any way; working for the benefit of others, rather than for self.

Why live off in the wilderness of Paraguay? It was not from choice that they came here, but through the necessity of leaving England in 1940 to which they had fled with the rise of Hitler. They wish very much to be closer to large centers of population, and plan somehow to do this. Meanwhile, during the last three years, brothers have travelled through South America, Western Europe and the United States, giving talks, and inviting people to join in this brotherly way of life. This summer the effects of these efforts are beginning to show. Previously there were a half-dozen from the States. This June there have come, to join or to visit, some fifteen people from the United States alone.

This, it seems to me, is a way of life that many of us have read about, talked about, and preached

about. This is a way of life that is not built upon the contradictions of a social system which breeds so much fear and frustration and antagonism. Here one notices immediately how friendly and open people are.

In fact, a better description of the Society of Brothers would be, not a recital of their doings in clearing a wilderness in ten years and constructing these self-supporting villages, but a description of the *people* here, and their remarkable life-stories. They are of extremely varied backgrounds, and of many nationalities. Theirs is indeed an heroic story; and yet they are ordinary people.

A basic principle of the Society of Brothers is the "Open Door." They invite all people, regardless of circumstances, to try with them to live in brotherhood. Leonard Pavitt and Alan Stevenson have headquarters at 29 Lafayette Avenue, Haddenfield, N. J. They are always glad to correspond and to make personal visits and to give their slide-talks.

Well, this represents something of our experiences and impressions .

P.S. Maybe there's something to Christiantiy after all!

PRAYER

Eternal God, high over all yet in all, if we seek Thee it is because Thou first hast sought us. We cannot live without Thee. We cannot confine ourselves within ourselves and not think of Thee. We cannot live by bread alone. In our hearts are thoughts that wander through eternity, aspirations and ideals that tempt us to be more than good, faiths and hopes which reach out from the visible into the invisible.

O God, most High, Thou hast sought us; and today we would seek Thee. Give us elevation of thought and life.

Give us Thy peace, not that we may sleep, but that we may more effectually meet the real issues of life. Amen.

BOOK REVIEW

"PSYCHICS AND COMMON SENSE"

William Olner Stevens

E. P. Dutton & Co., Inc., New York 1953

Scientists, says Dr. Stevens in this splendid, general introduction to psychic phenomena, may claim to explain the world by materialistic formulas, but they have no answer for such universally accepted facts as the homing instincts of birds and animals, faith curing, musical and mathematical prodigies, hypnotism and other mysteries. Thus he establishes that there is a huge gap in the supposedly complete circle of scientific knowledge.

Step by step the author unfolds the entire field of psychic experiences, supported by definitely established knowledge, as well as by evidence subject to further exploration. His analysis of mediums leads him to a discussion of telepathy, premonitions, prophetic dreams and extra-sensory perceptions. In dealing with apparitions, haunted houses and communications from people who have passed on, he admits that the evidence of these forms of psychic activity is more suspect and questionable. But taking the sum total of the psychic phenomena, he makes out a strong case for the survival of the personality. Few readers will deny, after reading Dr. Stevens' brilliant presentation that scientists who insist that nothing can be considered valid or factual unless it can be subjected to chemical or physical tests are simply blinding themselves to one of the most important factors in the make-up of the universe.

Dr. Stevens has covered a wide range of psychic experiences and shown that they are a persistent part of human life, with behaviour patterns as scientific formulas. And he has brought into the open the conflict between the mystic and material forces of nature, and the rather convenient lip service scientists pay to the growing body of irrefutable psychic truths. In dispelling much of the skepticism, he has advanced a case for the acceptance of psychics on a rational plain, and thoroughly established that the physical part of nature is by no means the whole.

Psychics and Common Sense provide the open-minded reader with a fresh, stimulating introduction into the mysteries of the human mind and world soul.

Unitarian Christian Fellowship

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